

IT PAYS TO BE HEALTHY—A World-Renowned Physician Guides You to Success, Happiness and Health in Your Work—Robert Collier Page, M.D., F.A.C.P. Prentice-Hall, Inc., Englewood Cliffs, N. J., 1957. 285 pages, \$4.95.

This book appears to be addressed to business executives. It is written in a forceful, aggressive style. It is positive, vigorous and decisive, with no suggestion of false humility. It may be assumed that Dr. Page knows that this is the effective approach to the readers whom he addresses. He has had a long and successful career as a physician in industry.

The principal theme expressed in the opening chapter, "The successful man is also a man who will turn down a promotion if he is not promotion material, and herein is a moral for everyone of us who thinks of life as more than just a struggle to earn a living," is reiterated in varied forms. There are a number of case histories, most of them showing the bad ends people come to when they climb to positions which are beyond their capacities, or when they neglect medical advice.

There is considerable emphasis upon self-analysis as a way to avoid or correct "situational states" and functional disorders. One wonders whether the people who most need it can carry out such introspection, and whether this introspection is beneficial to those who are able to apply themselves to it. Headaches, obesity, alcoholism, psychiatric problems, "ulcers—the service badge of competition," cancer and heart disease are discussed, sometimes in over-optimistic terms. There is an excellent chapter on choosing the physician, and how to get along with him. Vocational rehabilitation is given sympathetic and understanding discussion. The problems of retirement from work are stated well, and definite advice on preparation for them is given.

It is somewhat disappointing that, although the author expresses enthusiasm for "constructive medicine," he does not emphasize constructive health practices. His admonitions are mostly negative: Don't work too hard, don't eat too well, don't drink too much. There is an extended list of foods to avoid, if one would evade obesity, but only generalizations about an adequate diet. Adequate rest, recreation, and exercise are given a few words in the opening chapter, but subsequently glossed over.

Dr. Page also gives a view from the inside of U. S. business operations, which is illuminating though ambiguous. He writes at one stage of "the kid-glove jungle" emphasizing the coldly competitive attitudes encountered with great frequency (if he is to be believed). In another place he gives the assurance that business managements are generally ready to judge people on their individual merits and to treat them accordingly. A very distressing feature is his own failure to express any indignation about a particularly vicious example of corporate irresponsibility described in one of his case reports. If interpersonal competition is as ruthless as he indicates, it is time for a moral evaluation. He recommends the thoughtful reconsideration of the true interests of the individual, and decision as to the worth of the rewards won through bitter competition. This is a step in the right direction.

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THE ROAD TO INNER FREEDOM—The Ethics—Baruch Spinoza. The Philosophical Library, 15 East 40th St., New York 16, N. Y., 1957. 215 pages, \$3.00.

It is rather presumptuous to review this remarkable book, a sampling by the editor from Spinoza's "Ethics" from a medical standpoint, since to isolate certain details from its panorama is to do great injustice. However, one can be comforted by remembering that Spinoza has withstood far worse.

This work, except in style, is frighteningly modern and scientific—frightening in that what was written hundreds of years ago is still new, exciting, and not yet accepted by many trained in scientific disciplines. It suggests that man is worthwhile insofar as he reasons and questions, insofar as he does not prematurely accept an answer—any answer—merely to allay his anxiety, that man's hope for the future is reasoning curiosity (though not intellectualization), that men "should come at last to live under the dominion of their own reason." The concept of psychic determinism which Freud so vigorously demonstrated, that ideas and emotions are not the result of spontaneous generation but result from ascertainable causes (biological and psychological) is essential to Spinoza's thought. "In the mind there is no absolute or free will; but the mind is determined to wish this or that by a cause, which has also been determined by another cause, and this last by another cause and so on to infinity." It is this pressing on to follow the observable facts wherever they may lead that separates the scientist from the scientific technician, no matter how brilliant a technician. The scientist will not lay off because what he finds as he follows his work is not what he expected or what he wanted or what he would be praised for. The "disturbers of the world's sleep," Copernicus and Galileo, Darwin, Freud, and the others who have found themselves unable to compromise their observations for inner and external expediency, have tested Spinoza's epistemology and have indeed disturbed—perturbed—us.

Spinoza's attitude toward psyche—"I regard human emotions and their properties as on the same footing with other natural phenomena"—was a revolutionary statement in his day, and there are many today who would like to burn him at the stake if they could only lay hands on him. How reminiscent is his statement that men should "come at last to live under the dominion of their own reason" to Freud's feeling that where Id was there shall Ego be. Or consider the quality of insight, a goal of psychoanalysis and other forms of education, a quality which only the human animal possesses to any degree and then rarely is able to use; for Spinoza, as for the psychoanalyst, to harness the emotions, especially the unconscious sources, becomes a method of capturing some degree of free will and thus a little freedom from the scarcely controlled passion of the primary process. "An emotion comes under our control, and the mind is less passive in respect to it, in proportion as it is more known to us." Fundamentals of human thought and behavior—the pleasure-pain principle, the reality principle, man as a social animal, man's need to falsify observations with undemonstrable abstractions, the myth of man as the center of the universe, or even master of his own ship, symbolization, condensation, abstract thought, disturbances in interpersonal communication—all of these chapters in the psychiatric textbook were comprehended long before the present era of psychiatry.

It should be gratifyingly disturbing for those interested in psychological medicine to sample Spinoza's genius in this small and powerful book.

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THE PETER T. BOHAN MEMORIAL LECTURES ON MEDICINE—First Series—University of Kansas Press 1957. Date of Publication: December 30, 1957. \$3.00, 128 pages.

This collection of seven lectures by eminent clinicians is put together as a labor of love by Dr. Bohan's former students and by admiring physicians. Handsomely gotten up, well printed on fine paper, the lectures are all of interest, if not of equal profoundness. Some of the contributors are R. L. Haden, W. C. Alvarez, J. T. King and P. D. White.

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